

## ROUND THE TABLE.

The question of substitutes for hazing has been receiving great attention of late. The Antiquarian of the Table came across a book somewhat rare, he thinks, but which is a very mine of wealth on the subject of university and college customs. The book is entitled: "A Collection of College Words and Customs; by B. H. Hall; Cambridge (Mass.), 1856." It is a sort of dictionary of college slang, but nevertheless contains a vast deal of most interesting information relative to English, Continental, and American college customs.

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In looking over this book The Antiquarian came across one or two references to the treatment meted out to offenders against college discipline or decorum, and he transcribes them here for the benefit of readers of the Table who are interested in the "Court" scheme. Under the word "Confession" the following information is given: "It was formerly the custom in the older American colleges, when a student had rendered himself obnoxious to punishment, provided the crime was not of an aggravated nature, to pardon and restore him to his place in the class, on his presenting a confession of his fault, to be read publicly in the hall. The Diary of President Leverett, of Harvard College, under date of the 20th March, 1714, contains an interesting account of the confession of Larvel, an Indian student belonging to the Junior Sophister class, who had been found guilty of some offence for which he had been dismissed from college."

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"He remained," says Mr. Leverett, "a considerable time at Boston, in a state of penance. He presented his confession to Mr. Pemberton, who thereupon became his intercessor, and in his letter to the President expresses himself thus: 'This comes by Larvel, who brings a confession as good as Austin's, and I am charitably disposed to hope it flows from a like spirit of penitence.' In the public reading of his confession, the flowing of his passions was extraordinarily timed, and his expressions accented, and most peculiarly and emphatically those of the grace of God to him; which indeed gave a peculiar grace to the performance itself, and raised, I believe, a charity in some that had very little I am sure, and ratified wonderfully that which I had conceived of him. Having made his public confession, he was restored to his standing in the college."

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The other references to condign punishment are more belligerent. Take this one: In the year 1642 one of the rules of Harvard College, prescribed by President Dunster, read as follows: "*Si quis scholarium ullam Dei et hujus Collegii legem, sive animo perverso, seu ex supina negligentia, violarit, postquam fuerit bis admonitus, si non adultus virgis coercetur, sin adultus, ad Inspectores Collegii deferendus erit, ut publice in eum pro meritis animadversio fiat.*"

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In the year 1656, this law was strengthened by another, recorded by Quincy, in these words: "It is hereby ordered that the President and Fellows of Harvard College, for the time being, or the major part of them, are hereby empowered, according to their best discretion, to punish all misdemeanors of the youth in their society, either by fine, or *whipping in the hall openly*, as the nature of the offence shall require, not exceeding ten shillings, or *ten stripes* for one offence."

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At Yale, so we learn from ex-President Woolsey, much the same punishment was inflicted; it, however, sometimes took the form of boxing or cuffing the culprit's ears. This method of chastisement was "applied before the Faculty to the luckless offender by the President, towards whom the culprit, in a standing position, inclined his head, while blows fell in quick succession upon his head." "No one," we are told, "seems to have been served in this way except freshmen and commencing sophomores."

In England similar methods of punishment were in vogue. Corporal punishment was there inflicted upon persons "below the age of eighteen for a variety of offences; and among the rest for disrespect to Seniors; for frequenting places where '*vinum aut quivis alisu potus aut herba Nicotiana ordinarie venditur*;' for coming home to their rooms after the great Tom or bell of Christ's Church had sounded; and for playing football within the University precincts or in the city streets."

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From the above extracts it will be seen that Freshmen were kept in due order by the Dons in the "good old days." They were not allowed to drink, or smoke or "cheek" their Seniors, or stay out late at nights or play games in the streets. Alas! those halcyon days have fled and Freshmen are allowed to be "cheek by jowl" with Seniors, to smoke cigarettes and carry canes! It is indeed time that the "Court" was established in our midst and that those members of the University, so fittingly described as "*non adultus*," should be taught their proper place!

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Into controverted theological points the Table has no desire to enter. But it came across, recently, a piece of ecclesiastical terminology which surpasses anything in that line with which even our Theological Editor is acquainted. The following statement of the doctrine of the Real Presence is ascribed to the late Rev. Dr. Morgan Dix, of Trinity Church, New York: "A hyper-physical, supra-local, ineffable presence of the Lord in the elements, which always evades analysis."

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We had been discussing the proposed College Court and the German Editor had given it as his opinion that at the bottom of all such schemes and of the old hazing itself there lay a real sense of order; that they must always exist as the result of a natural tendency of the student-heart towards the recognition of actual superiority. To prove how deep-rooted was this feeling he told the following "ower true tale:"

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"I was one day walking home from lectures—I was then in my third year—in company with a Freshman. It was in October—my friend was an old Collegiate Institute acquaintance—had been for two bare weeks a student of the College. We fell to discussing an old schoolmate not in the least loved by either of us, whom the onflowing tide of time had not yet swept from his quiet High School harbour; and I expressed a fear that when at last he should reach the College his peculiar qualities of mind and heart might make him run a-muck of the Mufti's minions. 'But,' I added, 'I don't know. He has hardly spunk enough to be cheeky.' My companion mused a moment. 'Ye-es,' he said thoughtfully. Then, after another pause, he took Time by the forelock. 'But, you know, Fitz, I think he'd try to be awfully familiar with us fellows, don't you know!'"

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The Table was compelled to agree with the German Editor's conclusions. The Ingenious Man was observed to smile pleasantly. "Talking of this matter of precedence," he said blandly, "I learned the other day a curious fact. In Spain, where etiquette is life, there are some strange results of this insistence on degrees of social importance. It is said that in their state processions the son, in all cases, takes precedence of the father, solely on the ground of his longer pedigree!"

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The most noble the Aide-de-Camp in Waiting has just done a very foolish thing in Ottawa. The story is short but instructive. On each invitation card issued for the Government House Ball on Monday he has written in bold characters along the top, "*Full Dress*." If it would not have involved too great a labour of the pen, he might with equal propriety have requested the Colonials to leave their red shirts at home, and to take off their hats before entering the reception room.